

The Brooklyn Jewish Center Review

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JUNE

1942



SERVING OUR COUNTRY

BROOKLYN JEWISH CENTER HONOR ROLL

The following is an additional list of Center members, and sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press. Center members are urged to send us the names of their children now in service, or about to be inducted, for publication in the fall issue of the *Review*.

Bank, Robert J.

Freed, Bernard S.

Grafi, Donald

Kugel, Joseph, Lieut.

Levinson, Edward L.

Lipshutz, Raymond

Premisler, Henry

Schiller, Edward H.

Sufrin, Oscar J.,
Lieut Colonel

Teicher, Ira, Major

BROOKLYN JEWISH CENTER REVIEW

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THE CRISIS IN THE NEAR EAST AND THE JEWISH ARMY

It was but a month ago that we were gladdened by a message from President Roosevelt addressed to the annual dinner of the American Palestine Committee, which was held in Washington. In addition to an expression of renewed interest in the efforts to establish a Jewish National Home in Palestine, the President stated that "we all take renewed encouragement in the fact that the immediate military danger to Palestine, which existed sometime ago, has been very definitely removed."

Since then, however, the military situation in the Near East has taken a most dangerous turn for the worst. The defeat administered to the forces of Great Britain on the Libyan front through the capture of Tobruk was as tragic as it was swift and unexpected.

With this Axis victory comes a new threat to the English position in Egypt and it brings the war closer to Palestine.

It may be months, perhaps longer, before the world will know the real truth behind the debacle in Libya. Whether it was British indecision, lack of boldness on the part of the military and political leadership, or insufficiency of men and equipment that was responsible for the crushing defeat, remains to be established. One thing is certain, and that is that the failure of Great Britain to enlist fully the good will of some of its friends becomes more illogical as the emergency grows more acute. It is enough to cite but two examples, the British blunders in India and its refusal to sanction the organization of a Jewish Army in Palestine. Regardless of excuses advanced, there seems to be no reason why Great Britain should not take advantage of the offer of the Jews of Palestine and elsewhere to fight alongside the other armies of the United Nations to help crush mankind's greatest enemy.

A Jewish military contingent will fight with the great power given to men who battle for a great cause—in this case the cause of Democracy and Jewish freedom.

It is our hope that under the prevailing conditions the leaders of the British government will be more sympathetic to this project than they have been heretofore.

—J. G.

ENDING A SEASON OF FINE SERVICE

THIS issue of the *Review* marks the conclusion of our season's activities. Those who have followed the work of our various departments need not be told that this was one of the most active, one of the most successful seasons in the entire history of our institution. In addition to our regular many-sided program of activities we undertook all types of Red Cross and Civilian Defense work. This has kept the Center busy from early morning until late at night. It is a bee-hive of activity, and the results that we have achieved have won for the Center the

THIS issue of the Brooklyn Jewish Center *Review* marks the end of Vol. XXIII of our monthly and weekly publications.

Publication of the Center *Review* and the *Bulletin* will be resumed early in September.

We extend to all Center members and their families as well as to our readers best wishes for a pleasant and enjoyable summer.

acclaim of the leaders of all these movements.

Many of the departments, particularly in Civilian Defense and the Red Cross, will continue throughout the summer months. Others, that will suspend for the vacation period, will nevertheless utilize these months for intensive preparation for next season's work.

As we take pride in what we achieved this season, let us hope and pray that the vacation months may bring to all of us added health and strength to enable us to meet the demands that will be made in the coming months. Above all, let us hope and pray that when we meet again in the fall we shall behold a world blessed with a triumphant peace won by America and her Allies, a peace that shall bring joy and happiness to all nations and to all mankind.

—I. H. L.

HEBREW IN THE HIGH SCHOOLS

RECENT newspaper reports point out that despite the tremendous drop in language registration in the high schools of New York City, two languages have increased in registration. Spanish has gained—largely because of the Good Neighbor Policy—and Hebrew, too, with a registration of 2400, has shown a slight increase in the number of its students.

Albert Einstein recently paid tribute to the value of instruction in Hebrew in the public high-schools. In a message sent to the Golden Ayin festival, where outstanding students of Hebrew were awarded the "ayin pin" (symbol of ivrit, or Hebrew), the great scientist wrote:

"I consider it of great importance that in this city millions of people, in which groups of all cultural and national backgrounds live together, and where each group is permitted to keep alive its own cultural values dear to it, the Jewish group has also been given an opportunity to teach and

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Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

JUST BETWEEN OURSELVES—

“בנינו לבין עצמנו”

An Intimate Chat Between Rabbi and Reader

I WANT to take advantage of this column, in this, the concluding issue of the *Review* for the season, to discuss with our readers what I regard as the most fundamental problem in Jewish life. There is unanimity among all who give serious thought to the future of Jewish life in America that whether that future shall spell life or death depends upon Jewish education. It does not matter what one's view or philosophy of Judaism may be, it still remains axiomatic that unless we shall have an intelligent Jewry, unless we shall have men and women who are taught to know and to appreciate their faith, their culture and their ideals, Jewish life will be barren, meaningless, a mere ghost of its former self. Nay, more, it will mean that we shall become a people that lost its own self-respect and also its respect of its neighbors.

And yet, though these truths are so self-evident, we find many Jews absolutely indifferent to the seriousness of this problem, permitting their children to grow up void of any interest in or knowledge of their ancient her-

itage. Organizations, such as the Jewish Education Committee, are spending large sums of money and devoting much effort and energy to bringing this message to the vast Jewish community in New York, but their plea has not aroused the response that we have the right to expect.

In our community, the Brooklyn Jewish Center has given much thought and concern to this vital problem. It has done a great deal to win the Jewish children to its schools. We were the first in the United States to establish a school such as the Center Academy. Our Hebrew School was staffed with the finest educators, men and women who were in the front ranks in the field of Jewish education. Nothing was spared to make the school facilities the finest. And yet, while we did succeed in some measure, our success was not in keeping with the efforts and sacrifices expended. We certainly could and should have had at least twice as many pupils as we had.

In the past few months, the heads of our institution devoted much time and thought to a thorough study of

spread the living Hebrew language and through it the values of Hebrew civilization.

“The success of the introduction of Hebrew as a modern living language into the curriculum of the public high schools of New York City, and the avoidance of the pitfalls of linking such teachings with religion or with the progress of nationalistic movements, speaks well of your splendid efforts. I know that the success of this project has helped to raise the dignity and morale of the Jewish youth of New York City and that it will continue to have a great influence on its

future development. You should make every effort to take full advantage of the great opportunity offered you by the City of New York.”

The Jewish community ought to take Albert Einstein's words to heart. 2,400 students represent but a beginning. Even Latin boasts 17,000, students. We should like to see many thousands more in the high-schools of New York City enroll in the Hebrew courses. To the Gentile, Hebrew will offer a better understanding of his Jewish neighbor; to the Jew, Hebrew will offer a knowledge of the ideals and aspirations of the Jewish teachers, sages and poets.

The Hebrew language is the key to the culture of the Jewish people. The Jewish community ought to respond enthusiastically to this significant project.

—M. H. L.

this problem.

We are making some notable changes in the entire structure of our school. Instead of having two departments, a five-day-a-week school and a three-day-a-week school, we shall have a uniform three-day-a-week school, but each session will consist of two hours. The child will receive the same instruction of six hours a week that he received in the five-day sessions, but will have the advantage of two free days for home-work, play and recreation. The children who now attend our three-day-a-week department — each session consisting of an hour and a quarter—will now have the benefit of more than two hours additional study without the necessity of an additional two days attendance. The fees will be standardized so as to be within reach of all people residing in our community. Above all, Rabbi Lewittes, who has helped so much to improve our school in the last few months of this session, will devote even more time as the Supervisor of the school. He will give his personal attention to every pupil, so that we may be assured that the educational standards of our school will be of the highest.

We are planning, too, the opening of a High School Department for the benefit of the graduates of our Hebrew School and of our Academy. We will do our utmost to attract as many of our children to Jewish study as is only possible. But all our efforts will be of no avail unless we shall have your wholehearted cooperation in this sacred endeavor. I underscore the word *your* because it is a challenge to *you*, to every reader of this column, to every member and worshipper of our Center. It is *your* problem as well as ours, and you must help in its solution if you desire Judaism to live and to develop in this land. I am hopeful that you, who read these words, will take this message to your heart and resolve that immediately after the vacation months your child will be enrolled among our pupils, and that you will see to it that your friend's child, and your neighbor's child, shall also be among those whom we hope to serve in our schools.

Israel H. Levinthal

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REFUGEES AT WORK

By EMMY CRISLER RADO

The following article is taken from "Refugees At Work," a survey of refugees from Nazi-conquered countries in the United States and their adjustment to their new life. The survey was undertaken at the request of Mrs. Franklin D. Roosevelt, and was made by the Committee for Selected Social Studies, with the cooperation of the Social Science Department of Columbia University. Mrs. Emmy Crisler Rado, the author of the part reprinted below (with the exception of the concluding summary), was the Administrative Director.

This is the first complete study on the subject ever made. The various reports were compiled by Sophia M. Robison, who kindly granted the "Review" permission to reprint the section written by Mrs. Rado. The book has been published by the King's Crown Press, a subsidiary of the Columbia University Press, and costs \$1.50.

THE stories related below suggest new developments in many fields and the consequent enrichment of America's economic and cultural life.

Merchants of Fine Leather

Until recently, there was little work in fine leather done in the United States.

Today, however, many of the experienced manufacturers of fine leather goods and the skilled workmen who helped them, have found a refuge in America. They have brought their skill and their enterprise with them. American leather merchants who previously had to send buyers to Europe once or twice a year, now do not need to spend this money abroad because they can supply their customers locally. New York City's new leather industry makes everything in fine leather from small lapel ornaments and billfolds to the finest of hand-made belts and gloves.

Among the enterprises in the New York study there were thirty-five refugee leather manufacturers, twenty-four of whom were in the same business abroad. These men gave employment to 57 persons, 303 of whom were refugees and 274 Americans.

Figures on the curtailed American import of gloves alone show the pos-

sibility for expansion of American business in glove-making. In 1937 the United States imported more than ten million dollars' worth of gloves. In 1940 glove imports from Belgium, Holland, France, and other countries had dropped to less than two and one-half million dollars. In 1941 some of these countries no longer exported gloves. Clearly an enormous market for gloves made in America is in sight.

The enterprise schedules showed glove establishments of all sizes, employing from one to 140 workers. Many glove makers are reported to have settled also in Chicago and on the west coast.

Acres of Diamonds

During World War I a few diamond makers fled from Belgium to the United States and formed the nucleus of the small diamond industry in this country. Since September, 1939, the diamond industry has grown so large that it bids fair to rival the diamond cutting and selling industry of the Low Countries, which played an important part in the economy of these countries. Many Dutch and Belgian diamond merchants were fortunate in being able to escape the Nazi occupation with their stock of diamonds intact. By August, 1941, a considerable number of merchants had established themselves in New York City. Firms which previously had only branch offices in New York now made the New York office the headquarters for the firm and greatly increased their activities in the United States.

The immigration of these diamond merchants had been beneficial to the United States in more than one way. On the wealth that they brought with them in its easily portable form, they paid large duties. At the same time, they prevented the Nazis from using the diamonds not only for exchange purposes but for industrial purposes. They introduced diamond working machinery to the United States and had it copied here.

One diamond merchant has set to work a number of unemployed engineers to copy a diamond cutting device which he has brought to the United States. In previously unoccu-

pied loft buildings, these diamond merchants have given employment to office workers and to skilled artisans, some of whom have come here from Europe within the last three years. Some of these were diamond workers abroad, others are being trained here for the work. One merchant employs fifty American girls in his factory although girls have never done this particular kind of work before. There is nothing inappropriate about it since it is light, clean work, and does not require any great amount of mechanical skill.

A plan to cut diamond "melee" or stones of a tenth of a karat or less, used to decorate rings and other jewelry, has resulted in setting up an enterprise which is the first of its kind in this country. More than fifty refugee workmen and their apprentices are cutting these tiny stones and the proprietor has plans to expand his plant. Highly specialized machinery makes low production costs compatible with the payment of standard American wages.

Although under changed world conditions some of these diamond merchants will return to Europe, many will undoubtedly remain in the United States. One evidence of the probable stability of this industry is the recent purchase of a Seventh Avenue building by the newly-founded Diamond Merchants Club. This club acts as an exchange similar to those formerly maintained in Antwerp and Brussels.

Remodelers of Real Estate

Real estate is another field in which America has benefited by refugee enterprise. Not only have many vacant offices been leased by manufacturers but money has been invested in real estate. One diamond dealer is building fifty houses on Long Island.

In 1938 some refugee architects persuaded some investors to buy houses that were run-down. The improvements resulted in the converting of the old places into easily rented inexpensive small apartments. Money in considerable amounts has been supplied by the nationals from many different countries for real estate equities, for building apartment houses, and

even for low-cost housing projects. Some of these operations are conducted by individuals. Others are under the auspices of large-scale investment concerns. At the other end of the economic scale is:

"The Fuller Brush Man"

Many people have felt that the refugee canvasser presents a persistent and annoying phenomenon. If he is a problem, it is one that will solve itself.

It is natural that those who were formerly salesmen and small manufacturers in their home countries and who come here without funds, should fall back on peddling when they first arrive. They scarcely know what else to do. Numerous newspaper advertisements lure them with tales of fabulous success. Like their American competitors they try their hands and feet at the canvassing game. They too, fall by the wayside, but only after they have other opportunities for making a living.

Sometimes the energy and the initiative of one of them organizes a central agency through which others work as salesmen. One recent refugee now the head of a food products corporation has set up many peddlers in business. He supplies them with the products at prices that do not undercut comparable articles. They sell merchandise not available in the stores. Their calls are regular and their deliveries prompt. Some of these agents are now in similar small enterprises of their own and in turn they outfit the new peddlers.

These traveling salesmen help to establish markets for various products not formerly purchased in any quantity or easily obtainable.

Working out from Philadelphia, there is a group called "customers' peddlers." These men go to outlying factories and villages to sell low-priced goods on the installment plan. These peddlers are hailed as a blessing among the clientele they visit, because many of these people have no credit elsewhere, nor do they have time to visit urban shopping centers.

Caterers to the Appetite

One branch of manufacturing into which many of the refugees have gone is foodstuffs. Refugee firms produce a variety of products: sausages, wafers, candies, made by Austrians, Belgians, Czechoslovakians, French, and Germans — specialties of their old

homelands. There was the former journalist from Czechoslovakia who brought with him a recipe for making oblaten—a thin, sweet wafer, until recently made only in Carlsbad. This product has become so popular that the manufacturer is unable to fill all his orders. His machinery and equipment now turn out 13,000 tins of oblaten a year, worth approximately \$20,000. With orders for almost twice that amount he is arranging for the construction of new machinery which will cost \$4,000, and for the expansion of his present staff of seven people.

Then there are the firms which make lubkuchen, formerly available only on import from Nuremberg. Another refugee firm makes all sorts of specialties formerly imported for the baking trade. This firm employs seven people, pays for \$40,000 worth of advertising a year of its prepared flour for rye and pumpernickel bread.

A former commercial chemist from Germany who spent a year and a half in Scotland before coming to this country, acquired a recipe there for orange marmalade which he is now manufacturing in the United States. Although it is made of 100 percent pure fruit and sugar, he maintains that he can sell it for less than the other "pure" marmalades now on the American market.

A man and his wife employed five people in the manufacture of kosher smoked beef prepared in accordance with the Jewish dietary laws and never before available in America. Another man, a former importer, has been able to produce canned cauliflower good enough to bear Macy's "Lily White" label, as well as that of S.S. Pierce. Cauliflower has been considered heretofore almost impossible to can.

Before they left their homeland, some immigrants learned secret recipes from their friends. One Boston couple now make burnt almonds, a south German specialty. A man in California makes "Swiss chocolates"; a woman makes raspberry syrup, a drink without which no child who grew up in Central Europe could be happy. Another woman is making a famous cheese spread, formerly fabricated only in Holland from combinations of Dutch and Swiss cheeses. Until recently all of these products were available here as imports only. Some of them were not even known.

Those With An Eye to Foreign Markets

Dutch and Belgian importers living in America today have brought customer lists and their markets with them. Exports which they made formerly from Belgium and Holland to Africa and the Far East now go from America to these countries. The number of licenses obtained through the Belgian and Dutch Consulates indicate the large volume of this export business. Some of this volume helps to make up partly for America's loss of many of her former European markets. One refugee export business is now supplying five and ten cent stores established by other refugees in Colombia, South America.

A Dutch exporter of general merchandise came to New York in 1939 to set up an American branch office for his concern. He remained here long enough to establish it. When, in the spring of 1940, he was about to return to Holland, the Low Countries were invaded. Word from a friend reached him that his entire business in Holland had been confiscated. He determined to set himself up permanently in New York. Here he has opened tremendous Far Eastern markets for many American manufacturers who have never bothered about exporting before. A trip to the Congo and to East Africa will, he believes, open still other markets in Africa and Asia with many unexploited possibilities for American exporters.

Apart from the larger European industries which moved to this country during the past few years there are several enterprises new to this country, distinctly useful, and ordinarily not directly competitive with previously established American business.

Adventurers in Plastics

One firm makes a new type of portable engraving machine for use on plastics, wood, metal, or any other substance for while-you-wait monogramming in stores or factories. This firm not only makes the machinery but rents it with the services of a trained operator.

Another man manufactures a texture finish for use on picture frames and other ornamental wooden surfaces. The use of this finish eliminates at least four operations which were previously necessary. It is now used not only in factories but is sold in large quantities in art-supply stores.

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FOR over 40 years Abraham Goldberg gave himself to the cause of his people. He never went out beyond the walls of Jewish life. Every people whether free or under oppression, creates by its own habits and history a line that separates it from others. It has its own way of life. It has its own peculiarities. It has its faith and hope. It has its language. Goldberg lived within the space the Jewish people occupied, and all else was alien to him. Not that the Jewish people did not absorb something of the culture of others; it always enriched its life by absorbing what the outer world produced; but the Jews were sensitive and scrupulous in choice. They took those things that fitted into the pattern of their own existence, translating and adapting, giving it a touch that was peculiar to their own personality. Thus, Goldberg, in his own excursions into the wider world, was familiar with the literature of the Germans, the Russians, the English, the Americans. But he absorbed only those things that fitted into his Jewish conceptions. To him they were always *goyim*, and he was very careful what he took from that source.

The cause of all causes among Jews was Zionism. That was Goldberg's settled dogma from early youth. He stood on a Zionist platform but tried to make all other interests subordinate to the ideals of the Hebrew writers he cherished, the learning he imbibed in the Yeshivah, the instruction he received from his step-father, and from friends he made in the days of his youth. Zionism was the mother that took to her bosom all Jewish interests. From that platform he held out his hands to all Jewish causes and made them his own and integrated them in his conception of the Jewish renaissance.

At first, in his youthful exuberance, he was a partisan. The practical aspects of territorialism, then advocated by Israel Zangwill, got his interest and excited him. When he was a workman in New York for a time, he became a Poale Zion and tried to reach a formula that would put him at ease in life. But the discipline of party was not for him. He was too good-humored and wanted too much friendship of many people to bind himself to the decisions of a caucus. He rejected the restrictions that came with party allegiance. He had a facile imagination. He was the victim of a logical mind that often led him to heretical conclusions.

A Tribute To One Noted Zionist Leader By Another

Abraham Goldberg—Zionist

By LOUIS LIPSKY

These made his sojourn within the walls of party an unbearable restraint and an intellectual embarrassment. He could not accept the yoke of Marxism. He was persuaded by the lure of Zion to abandon the strict, practical logic of the territorialist, and soon found himself in the freedom of General Zionism. When once he entered that heterogeneous company, he looked back at his first loves with wonder, thinking of them as the aberrations of youth, for he was not born to be a thinker regimented by any party.

He found the freedom he needed for his life in the General Zionist movement, and in the years from 1917 until his death he stood with the Center. The Center was and probably will always be the eclectic party in Zionism, making its decisions as circumstances dictate, but always controlled by the interests of the whole, sometimes swerving to the Right, turning to the Left when Labor became more important in the building of the National Home; always as the Balance, the stabilizing factor in the movement for Jewish National Redemption.

First in the Federation of American Zionists, then in its successor, the Zionist Organization of America, he played the varied parts to which his talents entitled him. He was the editor of *Dos Yiddishe Folk* for the greater part of its existence. He was one of the founders of the Histadruth Ivrit. He was the popular Yiddish propagandist, known in every city and hamlet throughout the country. He was the keen analyst of Zionist policy and administration in committees, conferences and conventions. He served for many years on the Actions Committee. He went to Palestine on many occasions, and spent months familiarizing himself with the land and the people in the growing homeland. He spoke to Jews week in and week out on the platform, in *Dos Yiddishe Folk* and as a regular contributor to the *Jewish Morning Journal* for many years. In the midst of these specifically Zionist activities, he was always found mingling with *landsleit*, placing himself in

their service. He participated in the organization of the American Jewish Congress and the People's Relief Committee. He was always at the beck and call of the Federation of Polish Jews, but wherever he went, whatever he did, he wore the Zionist insignia on his sleeve. It was that he was most proud of, for he was a lover of people—not only of the Jewish people as such—and could not resist the appeals of people when they came to him with their complaints, with their special appeals.

He loved books, but loved the writers of books more. He delighted in the company of creators of the literature of his people in Yiddish or Hebrew or English, and regarded as priceless moments the hours spent in conversation with kindred literary spirits. He would go out of his way to find in Vienna or Warsaw or Berlin or London the men who wrote the books for which he was grateful. He was prodigal in praise of his heroes, and in a quaint manner also loved to be praised by them. He often resented the lack of reciprocity, saying that generosity on the one side called for an equal degree of generosity on the other in order to balance the account.

His love for people led to his being a peacemaker. He loved controversy, but disliked seeing brothers interlocked in controversy that could not be settled in peace. He wanted to straighten out differences, and got to thinking that all differences could be settled by "men of goodwill." All a war needed was a peacemaker who had *sechel*. And he tried his hand at it time and again, often succeeding, but frequently giving up the job as hopeless, and always receiving the pay the peacemaker usually receives. Thus in the Zionist controversy with the American Jewish Committee when Mr. Louis Marshall was its head. He admired Mr. Marshall and believed that because Mr. Marshall had a good Jew-

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A SORT of unselfish and patient willingness, which encourages men to depart from beaten paths and invade unknown realms to bring forth something new and beneficial to mankind, is indispensable to any new enterprise. This is a characteristic of the pioneer, and one finds it in the efforts of David Schwartz, an Hungarian-Austrian Jew who built the world's first rigid airship.

Although Schwartz never lived to see his airship in flight, he kept on his feet until it was completed. The arduous work of such a major undertaking took a toll that proved fatal to an already weakened heart, and David Schwartz passed away just as his dream vessel was finished.

Schwartz's airship was a metalclad, covered with a very thin aluminum, and was built in Berlin. It was 135 feet long with a diameter of 45 feet. Schwartz having passed away just before it was ready for inflation (with hydrogen gas), his courageous wife set out to continue his work. Her first effort was to engage a man named Jagels Platz to act as pilot.

On November 3rd, 1897, Schwartz's all metal dirigible rose into the air. After about two hours of flight, and just as the pilot was about to descend, the driving belts slipped off their pulleys on the crude engine and the now powerless craft, with one man on board, was carried by the wind to a forced landing in a forest. The thin covering of the airship was badly damaged in scraping the trees in its downward flight and was soon dismantled by souvenir hunters.

With the genius and drive of her husband gone, Mrs. Schwartz found it impossible to properly carry on his work. A couple of years passed and a visitor called to see her about the purchase of her husband's patents. His interest was justified, for the Schwartz airship had proven it could fly. Only an unfortunate engine failure caused its destruction.

This visitor was later to become world-famous. He was Count Ferdinand von Zeppelin. Many skilled engineers of Jewish blood were later to become his trusted associates. Chief of these was Dr. Karl Arnstein, who is now an American citizen and a leading scientist and engineer for an Akron corporation engaged in most important war work.

Years ago Arnstein received a summons from Count Zeppelin to come

to Friedrichshafen for a talk on the building of hangars. The count was having a great deal of trouble housing his airships, and when Arnstein suggested a building similar to one that had been used in a bridge in Switzerland, Zeppelin was skeptical and asked: "You really think you can build a hangar with no inside supporting posts?" His answer was, "Why not?" And Arnstein went to work. He devised the hangar design, and then found himself so much interested in airships that he remained to become the final engineering authority in the construction of Zeppelins. Few problems are so complicated as the building of an airship. The calculations get into mathematical formulae that only a few persons — a very few — in the world understand.

It is well worth mentioning that scientists are seldom parties to prejudice. Witness the treatment given to Dr. Eckener when he protested the use of the Nazi doublecross insignia on his airship. Some years ago a well-known writer who knew the close bond of friendship which existed between Dr. Arnstein and Count Zeppelin came to the former for an interview. Looking about the room the writer was surprised not to see a picture of the old count, and querying Arnstein on its absence received this reply: "He is here." Arnstein pointed to his heart.

After Zeppelin purchased Schwartz's patents from his widow he discarded the aluminum covering for the more easily procurable fabric. It was too early for the metal dirigible. Soon the advent of the automobile brought with it the necessity for finer metals, more perfect alloys and better motors.

Later, the four years of the World War spurred metallurgists of every nation to greater endeavors. Governments literally poured money into all phases of aeronautic development and thereby brought about a remarkable advance in the new art of flight. Each branch of science made its contribution. With the return of peace the time was ripe for the next logical step

In 1921 a group of men in Detroit,

What Aeronautics Owes To A Jewish Inventor

He Built the First Rigid Airship

By JOHN W. HIGGINS

identified principally with the automotive industry, were encouraged by the availability of dependable engines, light, thin aluminum alloys and more seasoned engineering talent, and organized an experimental airship engineering company. Their purpose was to modernize the rigid airship and make it all-metal, like Schwartz's first metalclad.

It appeared obvious to them that if a substantial metal covering could be substituted for the cotton fabric covering used in the conventional rigid airship, the superiority of this construction would be as great as that of the iron steamship over the old, wooden type. It was realized that the principal handicap to overcome would be the excess in weight of metal over fabric, and that the extent of this handicap would be determined by the thickness of the aluminum alloy sheet.

The group went ahead, and in 1928, after about seven years of constant research and experiment, began construction of a ship. On September 12th, 1929, this new American dirigible landed at the United States Naval Air Station at Lakehurst, New Jersey, after a 600 mile flight from its birthplace in Detroit. It had been purchased by the Navy and was named the ZMC-2.

It is indeed a tribute to David Schwartz that the only successful rigid airship now in operation in the world is a metalclad. His idea lives in our successful ZMC-2. This ship has been in operation at Lakehurst for the past thirteen years, and in the course of its long career has worn out two sets of engines.

After we win this war of survival the United States will have a new merchant marine of the air—consisting of large metalclad airships. Our monopoly of helium clearly points to this development. When fleets of such large metalclads are in the air, men will pause in tribute to the memory of David Schwartz, the man who planned and built the first of their kind.

ZIONIST REMINISCENCES OF SIXTY YEARS AGO

PART 2

By HARRY BLUESTONE

This is the continuation of Mr. Bluestone's story of the Zionist work of his father, Dr. Joseph I. Bluestone, based on the latter's Yiddish autobiography.

IN 1888 the renowned Lawrence Oliphant, Christian friend of the Jewish people, visited the United States. He had become famous among the Jews because of his great contribution to the colonization of Palestine. At one time he had gone to Constantinople to convince the Sultan of the value of the Jewish settlement in Palestine to Turkey. He himself had settled in Haifa. Colonists in Palestine always relied upon him for advice and assistance. Naphtali Hertz Imber, author of the *Hatikvah*, was reared in his home. In Haifa he published a book, "Land of Gilead," which shortly after was translated into Hebrew by Nahum Sokolow under the title, "Eretz Chemdah."

Naturally the Hovevei (Pre-Herzlian) Zionists in America were eager to meet him and express their gratitude for his friendship to our people. They wrote requesting an appointment and he answered that he was going to Niagara Falls for a visit and would arrange for an appointment upon his return. He kept his promise and a committee of three, representing the Hovevei Zionists, visited him. At this point let my father continue the story.

"A committee of three, Adam Rosenberg, Abraham Goldfaden, father of the Yiddish drama, and myself went to meet Lawrence Oliphant. He was tall with a long gray beard and possessed an amiable personality. He was born in South Africa and became an English baronet. He had travelled over most of the globe. By conviction he was an occultist, a believer in Kabbala and mysticism. We asked him if his love for Zion had a religious motive. He replied emphatically in the negative. His interest was purely as a patriot of England. It was his belief that a Jewish Palestine would be to the advantage of his mother country. He added, "Do you not think that your people, who enriched the world spiritually, is entitled to possess its own home? Go to Palestine and make friends of the Arabs. They are Semites, too, and you will live together amicably. If you will be in Palestine

you will possess it; but if others will settle there you will lose your opportunity."

"We had spent two hours with our host when he asked us to forgive him because he felt ill and had to lie on the sofa. We wanted to take leave of him but he overruled the suggestion. 'It gives me much pleasure,' he put us at our ease, 'to see Jewish patriots in this free country. Only Jews such as you can rebuild Palestine. Do not rely upon your millionaires; they have little sense of national existence. This I know from my experiences in Paris and elsewhere. An hour later we bade farewell to the Englishman. He presented us with his autographed photograph inscribed in remembrance of our visit. He clasped our hands firmly and we parted. Shortly after Oliphant's visit to America he passed away in London'."

* * *

The office of the Hovevei Zion was enlarged and the program intensified. Ingenuity dictated many policies and the masses responded, however slowly, to the stimulation of their leaders. Here is another incident from the memoirs:

"At Succoth time in the latter eighties of the nineteenth century committees under the chairmanship of 'Moses from the Hovevei Zion' propagandized for the use of Palestinian *ethrogim*. Members of the committees would appear on the streets and await the coming of the *shamashim* carrying their *lulavim* and *ethrogim*. They would then beckon the *shamashim* and indicate their desire to recite the appropriate blessings. Normally a few cents was charged for this accommodation. Upon examination of the *ethrogim* by the propagandists it was discovered that the citrons were imported from Corfu, Greece. The committee men then refused to go through with the ceremony, insisting upon the use of Palestinian citrons exclusively. This refusal was of course at the expense of the *shamashim*, who lost their remuneration. They in turn immediately reported back to the synagogue from whence they came, that there was a great demand for Palestinian products. Many Rabbis assisted in our campaign of

boycott against *ethrogim* from Corfu."

The last sentence of the above paragraph is indeed revealing in the light of the persona non grata attitude toward the Hovevei Zionists by the Rabbis in the eighties. It was not until years later that Rabbis under the leadership of Rabbi Philip Klein banded together, for however short a time, to form a Zionist Society. From the very beginning my father spoke with vehemence to them, declaring that the development and strengthening of Hibbat Zion ought to be the work of Rabbis because the commandment of settlement in Palestine is balanced against all other commandments. Rabbi Bernard L. Levinthal of Philadelphia, father of Dr. Israel H. Levinthal, of the Brooklyn Jewish Center, was in the forefront, addressing mass meetings whenever possible. As the years passed many others joined the movement.

* * *

The story of the *Shulamith* brings into bold relief the obstacles and hardships in addition to spirit and enthusiasm which characterized those sturdy pioneers whose names today are hallowed in memory and recorded in history. This newspaper, of which copies of all the issues are in my files, was the first Yiddish educational organ devoted exclusively to the dissemination of Zionist thought in America. Editorials, poems, correspondence, meeting notices were featured. Additionally, my father's translation of Harkavy's Hebrew "Biography of Yehudah Halevi" was published serially. The story reads like a novel so let my father tell it to you.

"My colleague, Moses Mintz, in partnership with another student, N. Breslawsky (father of Sophie Breslau, of the Metropolitan Opera House,) published a weekly socialistic paper, *Das Yiddische Volkszeitung*. Mintz assured me of its success as an enterprise. I recalled how beneficial the supplement, Hovevei Zion, published in 1887, was to the Hovevei Zion movement. At a meeting of the Hovevei Zion I introduced a resolution, that the organization resume publication of a periodical. Funds were low; the treasury depleted. As recompense for this deficiency we had several devoted mem-

bers, among whom were Louis Cohen, Gershon Baum, Hyman Rogalsky and Harris Wolf Shulman, brother of Rabbi Samuel Shulman, of Temple Emanu-El. I reminded our members that 'true patriotism calls for many sacrifices. Money is not everything. Our time and our services must be placed at the disposal of the cause. We must offer them unstintingly in order to accomplish our purpose.' I promised to write an editorial every week, and more if necessary. Because my time was devoted to study at the University Medical School I could not assume any other responsibilities than the writing of editorials. I was approaching the senior year and my attendance was required at clinics and lectures. In addition, I had to review for the final examinations. Above all else, I had to earn a living for my family. Many members promised to undertake definite assignments and work hard in order to make the project a success. They were unfamiliar with various aspects of the publishing business so a few of us took over that end of it.

"I consulted Mr. Jacob Saphirstein regarding the new venture and he agreed to assist in preparing the final forms for the press. He estimated the expense at thirty dollars a week, including the services of a full-time manager. He recommended a young friend of his, a recent arrival in this country. I interviewed the man, was pleased with him, and offered him the position. He was willing to accept it for the munificent sum of five dollars a week. His name was Isadore Hurwitz.

"On May 31, 1889, our *Shulamith* made her debut. All copy was written by me. My friend, Abraham Goldfaden, assisted in the layout. The first issue was sold out at the news-stands. We solicited advertisements, and the publication appeared to be a success. Saphirstein advised that we open an editorial and business office, and we acted accordingly. The promises of my friends to assist in the supplying of articles, news, correspondence, were never fulfilled. I received no help except such physical assistance as delivery of papers to news stands, solicitation of subscribers, delivery of forms to the press and copies of the paper for mailing to the post office. Gershon Baum was my right hand. I found it impossible to work without him.

"My name was never mentioned as

editor of the *Shulamith*. I always signed articles with pseudonym, YOAV, my hebraic initials. Slowly I became a mythical figure. When one Sunday I was at Cooper Union library to gather news for the paper and met my distant relative Professor Max L. Margolis, he asked the purpose of my being there. When I told him he inquired, 'Are you interested in the *Shulamith*? Can you arrange to introduce me to this man YOAV? I'd very much like to meet him'. 'Yes', I informed him 'you know him because I am the man.'

"The entire country was in the midst of long-range planning for the celebration of the 400th anniversary of the discovery of America by Christopher Columbus. This celebration was to be in the form of an exposition in Chicago. The Jews of New York at this time thought of erecting a special college for Jews in commemoration of the 400th anniversary of the exile of the Jews from Spain. I strongly protested this plan in the *Shulamith*, issues of July 12 and 19, 1889. Many other newspapers also protested, and the proposal was abandoned. It was decided instead to build a large Hebrew Institute on the corner of Jefferson Street and East Broadway. This institute, of which my fellow townsman, Isaac Spector, became superintendent, really was the ornament of the east side. Many German Jews soon protested against the name because it smacked too much of Jewishness, and decided to change it to the Educational Alliance. With a large sign bearing the new name the Jewishness of the old was covered up.

"Inasmuch as we conducted little correspondence of value to our readers I had to improvise some for publication. We conducted an imaginary communications column titled Correspondence from Jerusalem in Philadelphia. (The Jewish district in Philadelphia was referred to as Jerusalem.) On August 4, 1889, Dr. Leopold Zinsler and I addressed a Hovevei Zion meeting in Philadelphia. The secretary of the local organization said to us, 'Do you see that man sitting over there? He is your correspondent from Jerusalem'. 'Oh, is that so?' I said, 'I'd like very much to meet him. Will you be good enough to introduce me?' He went over to call the young man but the culprit, sensing the situation, immediately vanished from sight.

"In those times radicalism was the

order of the day. Radicals carried on a derisive campaign against the Almighty, especially on Yom Kippur. They would stand outside synagogues and pass out "Winchefskey's Tefilloth Zakkoth" (atheistic tracts), and also spitefully conduct balls and entertainments on the eve of Yom Kippur at which non-kosher refreshments were served. Professor George Selikowitch met me at Goldman's Press, where both of us published our papers, and inquired why I did not openly censure these rogues who so despicably desecrated and profaned the name of God. I answered that 'counter attacks will not solve the problem: if anything, they will make the situation worse. These people are young and over emotional. They will grow older and cool off; possibly they will return to the fold.' It was then that I wrote an article in the *Shulamith*, of October 4, 1889, entitled 'The Fiftieth Year Is the Year of Jubilee,' in which I referred to the importance of a jubilee day of atonement on which freedom and equality would be proclaimed. I asserted that Yom Kippur was the symbol of true social justice and complete freedom. All other newspapers severely censured and attacked the radicals. One of the leaders among the socialists said at that time that the *Shulamith*, with its moderation, dealt a greater blow to radicalism than all other papers combined. In truth, everything turned out as I prophesied. These radical groups burst with pent up emotion and disappeared.

"Great progress was made on behalf of Hibat Zion through the medium of the *Shulamith*. We arranged a public mass meeting at which Coroner Ferdinand Levy was the guest speaker. During the discussions a man with grayish hair arose, and with the ideology of a radical fired verbal broadsides at all Jewish aspirations. The audience was very much wrought up over it and several persons cried, 'Throw the scoundrel out!' As chairman I sought to placate the multitude saying, 'This young man will calm himself after he expends his energy' And so it was. This same man later became one of the finest leaders of Zionism. His name was Joseph Barondess.

"Communities responded very favorably, and organizations sprung up all over. Membership increased but not the treasury. On Sunday, September 15, 1889, Rabbi M. S. Margolis, Rabbi H. S. Shocher, David

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EVER in elementary school, there were Jews among us, but they were the kind who sometimes stayed for our Catholic religious lessons. Besides, they were nicely dressed, like Dayches, for instance. Dayches used to bring along marvelous little cakes filled with sweet, perhaps Jewish, but nevertheless excellent, plum jam. During vacations he used to go to the sea, and he always stressed that he was travelling "alone."

So, although they were Jews, in a manner of speaking, they were not.

I did not come in contact with "real" Jews until after I entered gymnasium. There were no less than twelve of them out of the forty-three students in my class. Whenever I remembered that they were simply Jews, I couldn't bear them. My older brother sometimes asked—why? And I answered "Because—that's all."

"But why?"

"Because that's the way I like it."

At about that time I was slipping in mathematics and Latin. My mother drove with me to see the director of the gymnasium who, scurrying all over the building in his soft felt slippers, knew everything and everyone.

The director spoke to me in a very friendly manner and recommended some boys from my older brother's class as tutors for me. Among them was also one Sontag, spelled with one "n," very talented—but, a Jew.

My mother made a motion of sympathy with her lips; but mainly she wanted to know which of those boys was the poorest. Which, as she expressed it, was in the most precarious financial position.

"If that's what you're thinking about," the director said, "then without a doubt, Sontag is the poorest of all."

Sontag was the son of an old vest-maker, also, of course, a Jew, and almost completely blind.

It was said that they didn't even have a real home, and that the son was supporting his parents by tutoring.

"Well then, sir," my mother said, "then let it be Sontag."

I said nothing. But when we entered our carriage, I hissed an epithet through clenched teeth: "Lousy Jew!"

My mother leaned toward me. "What is that? What did you say?"

"Nothing," I muttered.

In the afternoon of the following day, Sontag came to give me a lesson. Although his father was a vestmaker and not a carpenter, it seemed to me

that my tutor smelled of strong glue. Of Jewish glue, consequently of a stronger and more unbearable odor.

Sontag's eyebrows were closely knit together over blue, red-rimmed eyes. I noticed that sometimes, when he spoke, spittle formed in his mouth, sticky and glue-like. It was disgusting.

He was very shabbily dressed. Everything he wore was old, threadbare and patched. I wondered that a nation that was guilty of so much crime and knavery did not at least provide its people with a decent suit of clothes.

"You must certainly wear a vest under your school uniform?" I said pointedly in order to call Sontag's attention to the inferior trade of his father.

"Of course, I do," Sontag replied, "it is warmer with a vest." He unbuttoned his dark, blue student's coat, and showed an old, padded vest. "And you?"

"I don't wear any," I replied disdainfully, and then and there, I made up my mind to spite that Jew and to learn nothing from him.

I kept my resolution during this lesson and during the many more that followed in the next few weeks.

He was coaching me in mathematics. He demonstrated the problems to me and used all possible illustrations: apples, prunes, nuts. The blood vessels on his forehead would swell and his red-rimmed eyelids twitched so fast that they must have stirred a breeze around his eyes.

"Do you understand it now?" he asked, throwing out his trembling, frost-bitten hands.

"I don't understand it," I said complacently.

As time passed, Sontag learned to know me a little better and gradually he began to understand I was feigning. He could read the expression in my eyes, so I took to staring at certain objects to avoid his catching my eye. I stared at a bunch of edelweiss above the sofa, the little brass caster on the piano leg, and a black mark which I have had on my wrist since I was born.

Once he discovered this birthmark with his hand.

A Short Story

THE JEW

By J. KADEN-BANDROWSKI

Translated by Josef H. Mischel

"Don't touch me!" I shouted angrily.

He fixed a surprised look on me, and so we stared at each other with wide eyes for a long time, until I sneered impudently into his face.

"My schoolmates say that I've a lousy Jew for a tutor."

"Your schoolmates are stupid."

"Well, they are stupid, but nevertheless, I don't understand a word of what you're explaining to me."

Sometimes my older brother, Sontag's classmate, came in and together they explained the problems to me. My brother begged me, for God's sake, to make an effort to "get it," because Sontag had other pupils besides me. When was he to get home and do some work for himself?

But that was just my point; that he should have no time to study for himself—that he, too, should be stupid and ignorant.

Later, when we came to the study of the equality of triangles, Sontag's suffering doubled, even tripled. I understood nothing—from the beginning to the end. Night had already fallen. We studied by the light of a lamp, and I insisted—as if it were really so—that I had understood nothing.

Sontag somehow seated himself so that he could look directly into my eyes, and at the same time directly into the notebook. Directly into my eyes—then again directly in the notebook. And so he went on, letter by letter, angle by angle, plane by plane,—until I suddenly smiled; then he caught my hands and shouted, "Now, I see that you've got it. You've got it!"

I had understood it, but I was seized by such violent fury that without thinking I hit him in the face.

He grabbed my hands and we both fell to the floor. With all the power of his skinny, cold fingers, he pressed my wrists together—and cried, his face painfully distorted. I cried too—beside him, nose touching nose.

Stammering inexplicable, tear-stain-

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*More of the Dramatic Recollections
of a German Jewish Lawyer*

NOTES OF A REFUGEE

By DR. ERNST WARSCHAUER

IN November 1938 when the Polish Jew Gruenspan assassinated Mr. v. Rath, secretary of the German Embassy of Paris, the Nazis welcomed this deed as an excuse to execute something they had already planned long ago: to seize a considerable part of the fortune of the German Jews. It is very characteristic that six months before Mr. v. Rath died all German Jews possessing more than 5000 Rm. had to give a detailed declaration of their goods and chattels. On the basis of this declaration the confiscation took place. It was really nothing else but robbery in broad daylight, though it was called by the Nazis "expiatory sacrifice" for the v. Rath murder. The "sacrifice" amounted to a billion marks. In order to raise this sum every Jew was bound to pay twenty per cent of all the money he possessed, as stated in his previous declaration. The payment had to be made in four instalments, three months apart. Those who were about to emigrate during this period had to pay all outstanding instalments of the fine before they received their passports and were allowed to leave.

In the fall of 1939, after the four instalments had been paid off, the frightening news circulated amongst the German Jews that a fifth instalment of this fine would be demanded. The Nazis claimed that the billion fine had not been met. The fifth instalment was indeed collected by the finance offices, and proved a good means not only to fleece the Jews still residing in Germany but to rob also many of those Jews who had emigrated during this period. Most of them still had some blocked marks in Germany, or their furniture that had not yet been sent on because of insurmountable difficulties of transfer and transport. All those Jews were assessed in spite of having reached another country. Their blocked marks or belongings were seized and confiscated, if the payment had not been made in the time allotted, which often happened because the ruling was so sudden and unexpected.

A German Jew already living in the United States was so annoyed on receiving this order from the German finance office that he sent it back to Germany with no comment except the classical quotation from Goethe's drama "Goetz von Berlichingen." I have been told that this quotation is well known in America, too. It is the invitation to kiss a part of the body

not mentionable in good society. The German officials on receiving this offer instead of money, became very angry and asked the American authorities to reprimand the evildoer. On being summoned by the appropriate American department to justify his invitation to the German Government, and not wishing to bore them with the strange fiscal methods of Nazi robbery, he merely requested that the following apology be sent to the German office: "I herewith withdraw my previous offer. I do not wish to be kissed by any of you anywhere!"

* * *

The Hitler regime systematically restricted the "Lebensraum" of the Jews so that life would be unbearable for them. Nothing that might bring them some small measure of happiness was overlooked, even winter-sports.

Before the madman's new order in Austria a young Viennese Jewess spent a few weeks each winter in St. Anton in the Austrian Alps. Many foreigners as well as natives used to go there for the superb skiing.

One winter she became acquainted with a very charming English woman and they made many excursions together. On leave-taking, as the young Viennese was going home, her skiing companion handed her a visiting card and said she would be glad to hear from her occasionally. Like most promises made during vacations this one was soon forgotten.

A few years later, when the Hitler curse fell on Austria, all the Jews had to think of flight.

The young skier remembered the lovely English lady, with whom she had spent so many delightful hours. After rummaging through the chest-full of old papers she had accumulated, she at last found the visiting card and wrote her asking for help in getting out of Austria.

She received a charming letter by return mail, telling her to go immediately to the English General Consul in Vienna and to file a petition for a permit to England. The young Austrian and all her friends were amazed

at the swiftness with which the London Home Office granted the permit. Usually such visas took months, but her permit arrived in a week. At the same time she was invited by this kind foreigner to stay with her on her arrival in England, and promised to get her a job. Before the Austrian girl could realize what was happening to her—so quickly and smoothly was everything done—she stood at Victoria station in London!

A chauffeur in livery was waiting and led her to an expensive automobile. Her amazement increased when the car drove up to an estate, and through the gate to the main door of a beautiful castle. Livered servants directed her through a number of rooms into a salon and asked her to wait for a moment. Soon the folding doors were opened and her skiing comrade stepped in. It was the Duchess of Kent! She had hidden her rank under the incognito by which the Viennese had known her. The Duchess welcomed her most cordially and told her that she was to be entrusted with the care of the Ducal family silver.

A joyous letter reached Vienna shortly afterward, telling of the miraculous turn in this girl's life. This was her day off, the day when the King dined with his brother. The custodian of the Ducal silver has nothing to do on such days. When their Majesties dined, only the gold plate was used.

* * *

There is a great difference between German and Polish anti-Semitism. In Poland anti-Semitism came from the bottom of the people and tried to rise to the top, to the government. In Germany it was just the opposite; anti-Semitism started at the top, the government, which tried to force it down to the people.

All Germans are not anti-Semites. Not far from Berlin a real Prussian "Junker" lived on his large estate. He was a retired district governor and the head of the first family of the neighborhood. For many years

he had also been presented with the gold-lettered certificate acclaiming him honorary citizen of the county seat. He was the client of a war comrade of his, a Jew. The Junker continued to be friendly with his Jewish friend after Nazism came to power. As before, he did all his considerable business with his Jewish friend and would not permit himself to yield to Nazi pressure. The *Sturmer*, the notorious anti-Semitic paper, and the Berlin Nazi press were also mobilized against him. But he did not give in.

Hearing that the Mayor of his town had been the chief instigator in the campaign against him, he renounced the honorary citizenship of the town in a remarkable letter addressed to the Mayor. The Nazis were foolish enough to publish the letter with the most furious attacks against the nobleman. They only succeeded in giving great publicity for his courageous behaviour not only in Germany, but also in foreign papers.

* * *

At the beginning of the winter of 1939-1940, there seemed to be a lull in the persecution of the Jews in Germany.

But the hope of being left unmolested was a dream. At the end of the winter a new decree was issued for Jews of Pomerania. They were to be deported. The news of the deportation order spread like lightning among the German Jews and filled them with horror and despair.

The following is a true picture:

One evening a Jewish family in Stettin, capital of Pomerania, is sitting around the table peacefully talking. They probably are learning English or Spanish according to their emigration plans. They are all at home, man, wife and children, because they are forbidden to go out in the street after 8 o'clock. Suddenly somebody knocks at the door. When it is opened they find several Elite Guards or Storm Troopers, fully armed. They order the family to pack clothing and food into suitcases—one bag for each person, and to get ready to leave the apartment within half an hour. They must avoid any noises, and must not make any outcry.

Old or young, the sick as well as the healthy, poor or rich, they are all loaded into a bus or truck. The apartments are locked and sealed. All furniture and possessions must be left

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JUDAISTS IN CZECHOSLOVAKIA

By DAVID MORDECAI

THE Germans have begun to clamp down on the small, hardly-known sects practising some form of the Jewish religion in what was once Czechoslovakia. Groups "close to world Jewry in spirit" are getting the same orders which the mass of hounded Jews have grown accustomed to. Though small in number these Jews, or semi-Jews, as you will, have stood up against difficulties before and have surmounted them. They probably will do so again.

In a town in Moravia a band of self-styled Abrahamites, numbering no more than twenty-two souls, observes the Sabbath and *Kashruth* laws, and its members study the Torah quite diligently. Who the founder of this group was, and when it was established, is hard to say.

An industrial town in Bohemia, which in pre-Hitler days used to be an important jewelry center, houses the fifty "Jewish Adventists." Living religiously in much the same way as the Abrahamites, this sect feels a close spiritual tie to them and, indeed, intermarries only with them.

These two small Jewish groups must now wear the yellow *Mogen David*, as well as obey all the other laws laid down for the rest of Jewry. Even the Sabbath Advocates, or as they are better known in Yiddish, the *Sabatniks*, are classified as Jews (because they favor Saturday, not Sunday, as the Sabbath), and many of them are now doing menial labors for the Nazi-controlled Czech government.

There is a group of wretched Frankists in Koeningsfeld (in Moravia), no more than a score, who still hold that the true Messiah was Jacob Frank, a tragic Jewish historic figure. They worship on Friday evenings in a room with a picture of Frank's daughter, Eve, and they contend that peace will come when Jewry recognizes Frank. To them, though they no longer can even read Hebrew, the *Zohar*—which is the *Primer*o Libro of the Cabbalists—stands on an equal footing with the Bible.

Not any better is the lot of the "New Jews," who are located chiefly in Binovic. Founded some seventy ago by a German woman, these people are mostly of German descent. As a matter of fact, prior to 1933, they even

spoke German, but when Hitler assumed power they wished to further differentiate themselves from the Nazis and so adopted the Czech language.

But the largest of the Jewish sects is the one hardest hit by the Germans. Known far and wide as the Israelites, this group has played a prominent role in Czech history. The Catholic Church was once quite apprehensive of them, and feared that it might Judaize many a peasant family. A great number of peasants were killed or imprisoned because they were accused by the Church of being Israelites; still others were burned at the stake with the words of the *Shma Yisroel* on their lips.

Yet all these attempts aimed at destroying the sect proved futile, for to this very day these simple people hold fast to their faith which is theirs by choice.

It is generally believed that the Israelites have existed for about two hundred years. In the middle of the eighteenth century, Queen Maria Theresa decreed that all Jews must leave Prague. Scattering throughout the countryside, the Jews soon found good friends in the rugged, honesty-loving peasants. These toilers of the soil, who were anti-Catholic at the time, welcomed the People of the Book, for they had a sincere admiration for the descendants of the Biblical Hebrews.

The peasants and the Jews began studying the Old Testament together, and this was a treat for the former, since the Church had forbidden their reading the Bible. As might have been expected, the peasant folk were soon enough taking over many of the Jewish customs and religious practices. Finally, calling themselves Israelites, these Czechoslovaks openly declared themselves Jews, and quietly spread their newly-acquired beliefs among fellow farmers.

The history of the Israelites is full of tales of martyrdom and self-sacrifice for their new faith. They left descendants who, though they are fewer in number, will carry on much as did their forefathers.

Abrahamites, Jewish Adventists, Sabbath Advocates, Frankists, New Jews, Israelites, and the full-blooded Jews of Czechoslovakia are now united. Their lot is the same.

THE NEWS OF THE MONTH

By LESTER LYONS

AMERICAN interest in the development of a Jewish National Home in Palestine was reaffirmed by President Roosevelt in a message sent to the American Palestine Committee at its second annual dinner in Washington. Writing to Senator Robert F. Wagner, Chairman of the Committee, President Roosevelt said: "As you know, I have on several occasions expressed my interest in the efforts of those seeking to establish a Jewish National Home in Palestine." The President expressed satisfaction that the immediate military danger to Palestine was removed. Lauding the accomplishments of the Jews, the President declared: "The great physical, economic and educational development which has taken place in Palestine in the last two decades has been a perfect example of what can be accomplished by a free people working in a democracy. We are all looking forward to the day when that type of development may be continued in peace and harmony in the general march of mankind toward the accomplishment of the Four Freedoms everywhere in the world." Sir Norman Angell, speaking as "one of many Englishmen who have been extremely critical of British policy in Palestine," said that "when Christendom has learned to defend the rights of the Jew it will have learned to make its own rights secure."

AMERICANIZATION CLASS FOR REFUGEE RABBIS

A free class in English and citizenship for rabbis and rabbinical students exclusively has been opened at the Bedford YMHA. All the students are refugees from Europe, having arrived here within the last 8 months. The students include the former chief orthodox rabbi in Zurich, Switzerland and the former president of the Congregation of Orthodox Rabbis in France.

Dr. Chaim Weizmann, President of the World Zionist Organization and the guest of honor, challenged the free peoples of the world "to approach the Jewish problem with the degree of sympathy and imagination which will be a measure of their ability to deal with all their other problems."

Seventy-five Christian clergymen and laymen have issued a statement urging that Palestine be established after the war as a refuge for Jews of Central and Eastern Europe. The statement, put out by the Committee of Christian Leaders, Clergymen and Laymen, in behalf of Jewish Immigration into Palestine, notes that anti-Semitism has become so intensified in Central and Eastern Europe through Nazi introduction as to make "extraordinarily difficult" the task of rehabilitating them there after the war. Jewish migration is seen as "the only practical program." Palestine is regarded as "the most practicable" land available to the Jews—a land to which they have "an ancient moral claim" recognized by international sanctions. Jewish immigration in Palestine since the first World War is declared to have brought many benefits to the Arabs, and the continuance of it is foreseen as a "blessing to Jew and Arab alike." The signers of the statement ask their fellow-Christians to "give their moral support in presenting this viewpoint to the American public so that when the foundation of the peace are laid, the historic injustice done to the Jewish group may at last find a substantial correction."

A strong appeal that the Jews of Palestine be permitted to have their own military force was made by Lord Wedgwood. During the course of a heated debate in Parliament, Lord Wedgwood expressed the opinion that the Palestinian Jews will not be allowed to carry arms, form home guards, or kill Nazis.

The Jewish Agency in Jerusalem announces that despite the virtual stoppage of passenger traffic because of the war, 4,113 Jews entered Palestine with immigration certificates in 1941. Many of these immigrants were aided by the Agency with funds obtained through the United Palestine Appeal . . . There are 800 lawyers who practice in Palestine. These lawyers, consisting of Arabs and Jews, serve a population of one and a half million . . . Palestine is a big source of citrus fruits for the neighboring

countries. Every day 100 tons of such fruit are exported to Syria. Iraq is also a large purchaser of this fruit. . . . Because of the curtailment in building operations it has been estimated that after the war Palestine will need immediately 45,000 rooms. The

BRITISH LABOR PARTY ENDORSES THE JEWISH NATIONAL HOME

The British Labor Party has endorsed the post-war program for the development of a Jewish National Home in Palestine. At its annual conference in London it adopted a resolution which declared: "The conference records its detestation of the sufferings inflicted on the Jewish people; it reaffirms its determination that in the international order after the war the Jews shall enjoy civil, religious and economic equality with all citizens; and international assistance shall be given for the promotion by immigration and settlement of the Jewish National Home in Palestine."

building program will entail a cost of 11,000,000 pounds sterling, exclusive of the cost of land, water supplies, electricity and other improvements.

Films illustrating air raid precaution methods are being exhibited in Palestine. Mobile movie trucks showing the latest war news reels visit the small towns and villages . . . Huge balloon barrages, similar to those used in London, are protecting Haifa from enemy planes . . . The first trained contingent of Palestine women has left for service in the Middle East. These women—400 in number—are members of the Auxiliary Territorial Services. They are led by their own officers. . . . Skilled Palestine technicians are greatly in demand in Ethiopia. Many jobs are being offered to skilled engine fitters, diesel engine drivers, linesmen and other technicians.

Palestine Jewry has been paid a warm tribute by Major General Geo. E. Brink, in command of the first South African Division in the Mid-

dle East. General Brink thanked the Jews for their hospitality to South African soldiers visiting Palestine on leave, and congratulated them on "the wonderful development and progress which they have brought to the country." He said that men of his command who had returned from Palestine declared "after seeing how the Jews had turned the desert into a garden in Palestine itself, they wished that they could be brought into the Western Desert to perform the same services there."

One of the only two survivors of the 768 Jewish refugees on the "Struma," which sank in the Black Sea, has declared that his one wish is "to help stamp out the Nazis." This person is 20-year-old David Stoliar, now in Tel Aviv. He intends to join the army as soon as he regains his strength.

The Jewish problem must be solved after the war by the world as a whole, with the participation of representatives of Jews in all countries, and not by states individually, Hubert Ripka, acting foreign secretary of the Czechoslovakian Government in exile declared at a meeting in London, held under the auspices of the World Jewish Congress. He paid tribute to the Jewish soldiers in the Czech army and said that after victory is won the freedom of the Jews will not be forgotten. He described anti-Semitism as a "deadly infection" which it was the task of all countries to eradicate.

Nearly 40,000 jobs were filled last year by 19 Jewish employment agencies in the United States and Canada. The Jewish Occupational Council states that about 50,000 persons applied to these agencies for jobs or guidance and that about 71,000 requests for workers were received from employers. The Council, whose offices are in the city, is the central clearing house and national coordinating agency for all Jewish economic adjustment service organizations. These groups are supported by local Jewish Welfare Funds, Federation or other community efforts.

The number of pupils studying Hebrew in the high and junior high schools in this city is increasing, despite a reduction in the total number of students registering for foreign languages. In February, 2,408 students were registered for Hebrew in

the high schools. Hebrew is taught as an accredited modern language in 12 high schools. 3 evening high schools, one junior high school and 3 colleges in the city. During the 11 years that Hebrew has been taught in the high schools over 14,000 students have taken that language as part of their regular school course. The students have included non-Jews as well as Jews.

Many prominent Fascist leaders in Italy have been ousted because of their refusal to enforce anti-Jewish laws . . . Christian ministers in Norway preach identical sermons in their churches in which they denounce anti-Semitism. They read the letter of the head of the Norwegian churches which stresses friendship for the Jews.

EXILED LEADERS OF JEWISH COMMUNITIES SET UP COMMITTEES

Leaders in exile of Jewish communities in thirteen countries under Axis domination have formed an Advisory Council on European-Jewish Affairs. The Council will act in behalf of these oppressed Jewish communities for the duration of the war. In conjunction with the World Jewish Congress it will seek to develop plans for securing equal rights for the Jews in post-war reconstruction.

That refugees to the United States have assisted this country considerably in the war effort is the conclusion expressed in the third annual report of the National Refugee Service. This organization states that refugees not only are furnishing men for military service but are also contributing their experience and skill in scientific and industrial undertakings necessary in war.

The Jews in France have been ordered to wear a Star of David for identification purposes. In order to obtain such star, the wearer is obliged to give up one point of his clothing allowance . . . In Holland, many non-Jews have responded to the call issued by the Dutch radio in London that they wear yellow Mogen Davids as a mark of sympathy toward the Jews who have been required by the Nazi authorities to wear such insignia.

A Nazi spokesman has declared that "those who demonstrate sympathy with the Jews publicly will, without exception, be regarded as enemies of the occupying forces and will be treated accordingly." In several towns notices reading "Forbidden to Jews" were torn down by the inhabitants. Catholic bishops in the Netherlands have issued a pastoral letter condemning "the unmerciful and unjust treatment meted out against Jews by those in power in our country."

Two hundred Dutch refugees now in unoccupied France will be enabled to find asylum in Surinam, Dutch Guiana, as the result of arrangements made by the Joint Distribution Committee with the Dutch government in exile. The committee has guaranteed their maintenance for a year. About 90 percent of these refugees are Jewish. The committee, which is the chief American agency for aid to distressed Jews abroad, reports that since December it made it possible for 6,000 refugees to leave Europe for the Western Hemisphere.

Seventy-six Jews, who had been interned on the Island of Mauritius after having been forbidden to enter Palestine, were recently released. They immediately volunteered for the Czech army and were sent to the Middle Eastern battlefield.

A Polish refugee who escaped to Sweden declares that 60,000 Jews of Vilna were killed between May 7 and May 20 by the German-controlled Lithuanian police. Jewish men, women and children were taken by trucks to a suburb where they were mowed down by machine-gun fire. The police collected and sold the clothing of their victims . . . At a Jewish conference against Fascism, held in Moscow, a Jewish officer in the Soviet army reported a story from a guerilla fighter that the Germans, upon entering Vitebsk, drove thousands of Jews into a building occupied by the Red Army Club and set it on fire, burning these Jews alive. The conference appealed to the Jews throughout the world to send tanks and planes to the Red Army, in the fight against Hitlerism. These implements of war will be named after Jewish fighters for freedom, including Bar Kochba, the leader of the Jewish insurrection against the Romans in the year 132-135.

BROOKLYN JEWISH CENTER ACTIVITIES

Famous Feig Choir to Officiate in the Synagogue

The Center has engaged a well-known choir under the personal leadership of Mr. Joel Feig to officiate in the Main Synagogue during the coming High Holidays (Rosh Hashonah and Yom Kippur), as well as during the Succoth holiday. Mr. Feig is known as an excellent musician and his choir is recognized as one of the best in the city.

The choir will officiate, together with our cantor, Rev. Samuel Kantor. Rabbi Levinthal will preach.

Cantor Moshe Steinberg to Conduct Services in the Auditorium

The Center has again engaged the well-known cantor, Rev. Moshe Steinberg to conduct the services in the Auditorium during the coming Rosh Hashonah and Yom Kippur. Rev. Steinberg ranks as one of the leaders in his profession and we know that the worshippers will enjoy a real treat. Mr. Benjamin Hirsh of the Hebrew School faculty will speak during the holidays. Seats in the Auditorium are now being reserved at \$5 and \$6 each.

To Members Planning Bar Mitzvahs at the Center

Members who are planning Bar Mitzvahs in the near future, are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other aliyahs and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as is possible.

Junior Congregation

The final services for the season will be held this Saturday, June 27th and will be led by the following: Shacharit—Bert Brown; Musaf—Donald Gribetz; Summary — Judith Teller; Junior Ushers — Herbert Staub and Harold Kadish; Sermon — Robert Goldberg.

Congratulations

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Moses Ginsberg of 1295 President Street on the occasion of the marriage of their daughter, Elsie, to Mr. Leo Robinson of Miami Beach, Florida, which will be held on Sunday, June 28th.

Mr. and Mrs. Morris Jaffe of 1486 Carroll Street upon the marriage of their daughter, Briny, to Mr. Leonard M. Goldstein, which will be celebrated at the Center on June 27th.

Mr. Murray Karon of 1641 President Street on his marriage to Miss Alyce Cohen which was held at the Center on June 20th.

Mr. and Mrs. Nathan Klebanow of 619 Montgomery Street upon the marriage of their daughter, Florence, to Mr. Harry J. Bernman held at the Center on May 31st.

Mr. and Mrs. Thomas Rutta of 311 Rogers Avenue upon the birth of a daughter on June 21st.

Graduation

Congratulations and best wishes are extended to Miss Shirley Eileen Koven, daughter of Dr. and Mrs. Benjamin Koven of 1355 President St. who was graduated from Beaver College, Philadelphia, with the degrees of B.A. and Music.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Kobie Klinghoffer of 469 Crown Street on the occasion of the Bar Mitzvah of their son, Jerry, which will be celebrated at the Center, Saturday, June 27th.

Additions to Library

The following books have been acquired by the Center library recently and are now available for circulation: Children of Abraham—by Sholom Asch

Cyrus Adler, A Biographical Sketch—by A. A. Newman

Only of Storm — by Granville Hicks

War and Peace—by Leo Tolstoi
For Better Health in Brownsville—by Milton J. Goell

Henrietta Szold, Life and Letters—by M. Lowenthal

Islandia—by A. T. Wright

Education for Death — by Gregor Ziemer

Hitler Cannot Conquer Russia—by Maurice Hindus

Reservations Now Accepted for the Coming High Holy Days

The Religious Service Committee announces that reservations may now be made for seats for the coming High Holy Days, both in the Main Synagogue and in the Auditorium.

Center members who occupied seats last year and who are desirous of reserving the same seats again for the coming holidays, are requested to inform our office immediately.

Young Folks League

The Roof Garden parties will continue every other Tuesday night, throughout the summer season. If weather is doubtful, call the Center office. The next get-together will be held on Tuesday evening, July 7th.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Bible

Mr. and Mrs. I. Silberberg in honor of their son, Leonard, who is now serving in the armed forces.

Synagogue

Mrs. R. Mendelowitz
Mrs. B. Wasser

Books for Library

Joyce Bernhardt
Eastern Parkway Zionist District
Mr. and Mrs. Barnett Gabriel
Dr. Michael Higger
Mr. and Mrs. Morry Luxenberg in honor of the Bar Mitzvah of their son, Robert, on May 9th.

Sabbath Services

Kindling of candles at 8:15 o'clock.
Friday evening services at 6 and 7.
Sabbath services, Parsha Hukat Balak, will commence at 8:45 a.m.

Class in Pirke Aboth (Ethics of the Fathers), under the leadership of Mr. Benjamin Hirsh at 5 p.m.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 6 and 7:20 p.m.

Daily Services

Morning services at 7 and 8
Sunday morning additional services at 9:00.

Mincha services at 8:10.

Teach Your Child

The great ideals of the Jewish people.

The language of the ancient Bible and of modern Palestine.

The prayers and songs of the Synagogue.

The meaning of the Jewish holidays.

The inspiring history of the Jewish people.

Prepare Your Child

To live as a self-respecting Jew.

To participate in Jewish communal undertakings.

To understand the problems confronting the Jews.

To face the future with dignity and courage.

To give of his best to his faith and his country.



HOURS—Students attend three times a week. Each child receives six hours of instruction per week.

CURRICULUM—Sidur, Hebrew, Bible, Jewish history, Palestinian songs.

BAR MITZVAH INSTRUCTION—No additional charge for Bar Mitzvah instruction if the student has attended the Hebrew School for at least three years.

FACILITIES—The Brooklyn Jewish Center offers its students the finest facilities. Hebrew School students may enroll (without charge) in the Library and in the Brooklyn Jewish Center Athletic and Cultural clubs. The students and graduates of the Hebrew School maintain their own Junior Congregation.

ENROLL YOUR CHILD IN THE BROOKLYN JEWISH CENTER HEBREW SCHOOL

Reasonable Rates

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Herman, Irving

Res. 135 Eastern Parkway
Bus. Underwear, 31 E. 32nd St.
Married

Proposed by Isidor Fine and
Charles Perman

Rothman, Abraham E.
Res. 285 Kingston Ave.
Bus. Restaurant

Married
Proposed by Samuel Stark

The following has applied for re-instatement in the Brooklyn Jewish Center:

Salter, Bernhard

Res. 1045 St. Johns Pl.
Bus. Jeweler, 734 Nostrand Ave.
Married

MAURICE BERNHARDT
Chairman Membership Committee

Summer Gym and Baths Schedule

The following schedule is in effect in our Gymnasium and Baths Department for the summer months:

Monday

Men 3 p.m. to 10:30 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Tuesday

Women 10 a.m. to 10:30 p.m.
Girls 3 p.m. to 5 p.m.

Wednesday

Men 3 p.m. to 10:30 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Thursday

Men 5 p.m. to 10:30 p.m.
Boys
Women 10 a.m. to 5 p.m.
Girls 3 p.m. to 5 p.m.

Friday

Men 1 p.m. to 6 p.m.
Boys 1 p.m. to 6 p.m.

Sundays and Legal Holidays

Men 10 a.m. to 5 p.m.
Boys 2 p.m. to 5 p.m.

CIVILIAN WAR ACTIVITIES

The Committee on Civilian War Activities, of which Mr. Maurice Bernhardt is chairman, extends its heartfelt thanks to all the women who have been of help in the activities designed to help our country in the present emergency.

The following is a partial list of those who have been helpful in various capacities, as enumerated:

Officers in Charge of Red Cross Activities: Chairman, Mrs. Ruth Bernhardt.

Chairman — Sale of Bonds and Stamps, Knitting and Office, Mrs. Teddy Bruman.

Chairman — Sale of Bonds and Stamps — Evening, Miss Frances Reich.

Chairman — Sewing, Mrs. Pauline Zirinsky, Co-chairman — Office, Mrs. Mildred Rudnick.

Production Service—The following have completed over two hundred hours of service: Jeanette Amsterdam, Anna Baum, Ruth Bernhardt, Teddy Bruman, Celia Charap, Miriam Epstein, Theresa Feinstein, Fanny Fusfeld, Rose Glickenstein, F. Gluck, Lily Greenberg, Esther Greenblatt, Sylvia Grosoff, Dorothy Hannal, Dinna Hart, G. Heimowitz, Sophie Herzfeld, Eva Hoffman, Laura Keshinover, Lillian Klinghoffer, Frieda Lan-

dau, Sylvia Levin, Tessie Levine, Jennie Miller, Rose Nicoll, Anna Perlstein, Frances Reich, Sara Rey, Sophie Silverman, Doris Stark, Hannah Stark, Nellie Stark, Mary Storch, Gertrude Swersky, Regina Tzioup, Dorothy Wisner, Anna Witty, Leonore Zirinsky, Pauline Zirinsky.

Bonds and Stamps—Teddy Bruman, Sadie Flamm, Elaine Kreifetz, Rose Kraus, Florence Krinsky, Mildred Levine, Rose Levinson, Frances Reich, Sadie Rubin, Sarah Rey, Bess Shapiro, Hannah Stark.

Office—Cele Benjamin, Teddy Bruman, Sophie Herzfeld, Laura Keshinover, Lillian Klinghoffer, Mildred Levine, Claire Mitrani, Rose Nicoll, Sarah Rey, Mildred Rudnick, Bess Shapiro, Hannah Stark.

Hebrew School Holds Memorable Graduation Exercises

The Graduation Exercises of our Center Hebrew School took place on Wednesday evening, June 17th in the Synagogue of our building and will be long remembered for the outstanding program that was given that evening.

The program enacted was as follows:

Introductory Remarks....Rabbi I. H. Levinthal
Opening Prayer—HebrewAnn Leitzes

Selection Rev. S. Kantor
Greetings Frank Schaeffer
Chairman Comm. on Hebrew Education

Selections from the Bible:

Deut. XXX 11-14; 19-20....M. P. Lowenfeld
Deut. XXXII 1-9.....Daniel A. Berman
Isaiah II 1-3; XI 1-4; 6-9.....Larry J. Zirn
Psalms CXLVI..... Rolf Ostern
Proverbs—Selections H. W. Staub
Songs—Hebrew Medley Class
Prayer for the Government.....Hazel E. Atlas
"What Jewish History Teaches Us"
Dorothy Sholin

Presentation of Gifts:

Gold Medal—Gift of Mr. and Mrs. Hyman Rachmil—by Joseph M. Schwartz, President of the Center, to Judith H. Teller.

Parent Teachers Association Gifts—by Mr. K. Karl Klein, President of the Association, to Seymour Feinberg, and Robert Goldberg.

Sisterhood Gift—by Mrs. I. Lowenfeld, President of the Sisterhood, to the members of the graduating class.

Rabbi Lewittes presented the G.O. prize for service to Rolf Ostern.

Selections from our Literature:

Pirke Aboth—Ch. II-III—Selections
Harold Kadish

The Talmud—Shabbat—p. 88.b.

Seymour O. Feinberg

R. Yehuda Halevi—"Lebe Bamizrach"

Abner M. Beder

Ch. N. Bialik "Im Yesh Es Na'f'sh'chah
Lodaas" Bertram Brown

Address.....Capt. B. Segal, Chaplain, U.S.A.

Valedictory—Hebrew..... Robert Goldberg

Valedictory—English..... Judith H. Teller

Vocal Selections.....Cantor L. Waldman

Presentation of Graduates..Benjamin I. Hirsh

Distribution of Diplomas..Rabbi I. H. Levinthal

Closing Prayer—HebrewLaura Vidars

"Hatikvah".....Cantor S. Kantor & the Audience

BLOOD DONOR DAY AT THE CENTER



May 20th was set aside as the first "Blood Donor" Day at the Center. More than 110 men and women gave of their blood to help the soldiers and sailors of our country. The officials of the American Red Cross stated that this was one of the largest contingents of blood donors in the Borough.

Hebrew High School Department To Be Organized in September

Rabbi Levinthal is happy to make the announcement to parents of the children who have graduated from the Center Academy and our Center Hebrew School that we are planning to open a Hebrew High School division in our Center next fall. Rabbi Levinthal has already met with a number of the parents who expressed their interest in this project, and who have already enrolled their sons and daughters. It is expected that the High School will be under the supervision of the High School Department of the Jewish Education Committee serving the Jews of New York.

Hebrew and Sunday School Children Contribute \$125 to Keren Ami

Representatives of all the classes in our Hebrew and Sunday Schools met with Rabbi Levinthal and Rabbi Lewittes recently and made donations to various causes and institutions from the fund subscribed by the children to the school Keren Ami. The largest gift was the sum of \$25, which went to the United Jewish Appeal. Fourteen other causes, representing education and philanthropy in America and Palestine, were beneficiaries.

The children did not neglect to include the U.S.O. and other patriotic organizations. The representatives of the classes assured the rabbis that next year they will endeavor to raise a much larger sum. The rabbis congratulated the children upon this fine result. The Keren Ami is an excellent medium for training our children to respond to the cause of Zedekah, and to play their role in the communal life of our people.

REFUGEES AT WORK

Continued from page 6

It is so popular that several imitations are now on the market.

A firm has patented a plastic zipper which is so fine and so flexible that it can be tied in a bow like a piece of ribbon. Fifteen engineers are working on the machinery to manufacture this zipper and the company expects to provide employment to hundreds of workers.

One of the former most famous European ceramic factories is now established in New Jersey. This factory is run by a family who have been potters since the seventeenth century. They are employing American artists to create designs which will meet the American taste demands.

Miscellany

A double top desk for use in offices is now being manufactured by a fairly large concern. The principle is an adaptation of the roll-top desk which permits the user to pull out a second top when a visitor comes into his office and thus inconspicuously to cover up private papers. A perfectly flat and convenient work surface is thereby made available.

Another firm makes fine boxes for perfumes and cosmetics, which American cosmetic manufacturers formerly purchased in Europe. Now they are designed, printed, and assembled in America, using a printing process previously unknown here. Employment is given to skilled workers on the machine and to artists in the designing room.

Still another refugee concern has developed a process for carbonizing paper which will replace the use of ordinary carbon paper.

Five highly skilled workers from Solingen, Germany, are employed in a concern which sharpens knives and tools used by doctors and dentists. Chromium plating and silver-refinishing are also done in this plant.

A synthetic wax to replace a fine wax manufactured in Poland, and which is no longer obtainable, is now manufactured in a plant vacated by the Standard Oil Company. The new company employs thirty-two persons, many of whom have been out of work in the community since the Standard Oil Company shut down the plant.

Another man who makes fuel oil emulsifier and sludge remover has purchased a bankrupt company and hired almost all of its former employees to

Continued on page 20

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WEDDING DECORATIONS

Our Specialty

We Carry A Complete
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Fruit Baskets

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In the Blue Ridge Mts. • Honesdale, Pa.

... so different! ... so inviting! ...
so excitingly Right in every re-
spect. It's a distinctive resort on
very large velvety grounds,
in fascinating contrast to
the ordinary ones.

Visit this superb summer
retreat ... see for
yourself the wonderful ad-
vantages of this charming
resort ... and learn why
so many "Center" folks
are so enthusiastic about
it.

Erle R.R. air-condition-
ed express trains, a three-
hour ride. Round trip \$5.55
Friday to Monday \$4.65.

Come to the "Woodside Park";
you will be delighted.

A Superior Summer Resort
... QUALITY ... REFINEMENT ... SINCE 1920



produce products which have never been manufactured in America.

Men With Patents

The schedules told the story of the chemists and engineers who have brought patents to this country and who have been taken over by large industrial organizations. These organizations cannot, of course, be termed refugee enterprises. However, the work and the skill of the inventors of the patents adds to the success of the companies and provides employment for others. These men are not competitors since the work that they do at present is work which others in America do not know how to do.

Stimulus to New York As An Art Center

One of the most interesting cultural contributions of refugees to America's business has been the opening up of new art galleries. Although Paris used to be the world center for modern art only a relatively small percentage of the art products that Paris bought and sold were made by Frenchmen. The new art capital is Manhattan.

A number of art dealers from European countries have now settled in New York and have brought with them many pictures and plastics, among them some which did not meet Hitler's approval.

Summary

Because the focus of the study was chiefly on the possible competitive aspects of the refugee problem, immigrant refugees have been distinguished from non-immigrant refugees. People here on visitors' visas, in transit to another country, as students, or because of trade agreements are not officially in the labor market and are therefore not included in the estimate. It has been shown that with the exclusion of this group, there are approximately 150,000 immigrant refugees who came to America between 1933 and 1941.

It is estimated that 75 percent of America's immigrant refugees came from Germany and Austria, even though many of them have sojourned in Italy, Czechoslovakia, France, Belgium, England, Spain, or Switzerland before finally reaching America. The other 25 percent came from the countries listed above.

It is probable that California has attracted less than one in eight of the 150,000 refugee immigrants. Less than one in twenty each are in the

states of Illinois, New Jersey, Michigan, and Pennsylvania. Fewer than one in twenty-five are in Massachusetts. Refugees are more likely to be found in urban centers. The majority of the affiants live in urban centers, since as a group their background is so largely urban as is the background of the majority of the refugees, and since the urban possibilities for making a living are greater.

As a consequence, the immigrant refugee is largely the concern of New York State in which about half of the total number have settled.

On the basis of the present study there appears to be a maximum of 35,000 wage earners added by refugees to an estimated total of 3,500,000 wage earners in New York City, or a total addition of only 1 percent over a period of eight years in this area of concentration. In the country as a whole, they have added but 82,000 workers to the approximate 33,000,000 persons in the labor force in cities of 100,000 or over, in the nation as a whole.

Former Occupation of Individual

Based on statements of 43 percent of the sample interviewed, the 28,000 who were formerly occupied are distributed as follows:

- a. One out of three, or approximately 9,000 refugees were formerly in the professional or semi-professional groups.
- b. Almost one out of three, or approximately 9,000, were formerly in the managerial or official group.
- c. One out of five, or approximately 5,600, were formerly in clerical and sales occupations.
- d. One out of seven, or approximately 4,000, were formerly in skilled trades.
- e. One out of ninety, or approximately 300, were formerly in service occupations.
- f. The other categories, semi-skilled, unskilled, agriculture, fishery, and forestry, were not represented in this immigrant group.

Present Occupation

Many people who did not work in their homelands are now working either because they are now old enough to work or because their efforts are necessary to sustain their families. In some instances, women who did not work formerly are working now because there are jobs available for them, but not for their husbands.

- a. Approximately one out of every six, or a few less than 6,000, immigrants in New York City are now in professional or semi-professional occupations.
- b. One out of thirteen, or approximately 2,700, would be classified as a manager or an independent entrepreneur.
- c. Approximately one out of four or 9,000, are now clerks or sales men. Among them are many former business men.
- d. One out of three, or approximately 10,500, are working in skilled or semi-skilled occupations. They are employed largely in apparel, in food, in leather, and in jewelry manufacturing. Very few of them are in the building construction or metal trades.
- e. One out of seventeen, or approximately 2,000, are now unskilled workers.
- f. One out of eight, or approximately 4,500, are now in service occupations. Among them are many former housewives, not formerly working, and some former independent business men who reported that they had their own shops or businesses of their own.

Economic Status

Approximately 87 percent of the interviewed families reported the earnings of the working members of the families. While these items were much less completely reported than others, they supported the inferences below on the average amounts which the different occupational groups within the refugee group earned. In round figures:

- a. The average salary of the employed refugee is less than \$19 a week.
- b. Among the professionals the average weekly salary is approximately \$23 a week.
- c. Among the managerial group the weekly earnings are slightly less than \$25 a week.
- d. Among the skilled workers they are just below \$20 a week.
- e. Among the unskilled, just less than \$16 a week.
- f. Among the workers in service occupations it is a little less than \$15 a week.
- g. One out of twenty who reported earned less than \$8 a week, and fewer than one in 300 reported more than \$110 a week.

THE JEW *Continued from page 11*

ed words, we lay so when my father suddenly came in, still in his fur coat, covered with snow.

I remember his words exactly. "What is the meaning of this?"

Thereupon the door to the dining room opened and Mother came hastily in. Sontag and I were standing in the middle of the rug.

As if Sontag were not in the room at all, my father asked me at once, "Why are you crying?"

"Because I slapped his face."

"Oh," my father said, "and why did you do that?"

I gave no answer.

"Well, what happened?" he then asked Sontag.

I could keep still no longer. I shouted, "I slapped his face—because I—understood."

My father sat down on the sofa, gently drew Sontag to him, put his arms around his shoulders and spoke a few words to me, but such words that even now knives cut into my heart when I recall them. He said that Sontag's father loved his son just as much as he loved me; that Sontag's mother—undoubtedly also an old Jewess—loved her son exactly as much as my mother loved me; that should the old vestmaker fall ill, his son Sontag

would suffer from it at least as much as I would were he ill.

"Parents and children—there's nothing else in the world—only this."

Three times he repeated it. "Only this. Only this. Only this."

Whereupon my father who kissed us, his sons, so very, very seldom, seized Sontag's neck, kissed his forehead and, turning to me, he said, "Such behavior doesn't even merit punishment. Only pity. Nothing else."

My eyes full of tears, I ran out of the drawing room into the kitchen and from there, although it was winter, up to the attic. There my mother found me and brought me downstairs.

On the same day, we went into a flower shop and then to the old Sontags'.

"You will bring them up yourself," my mother told me in the doorway of an old dark house. "It is really your affair."

I flew upstairs. There was a smell of onions and garlic there. I knocked at the door until an old, grey Jew opened it.

"This is from my mother for Mrs. Sontag," I said, and ran away, after putting our white roses near the heavy iron on the tailor's long table.

ZIONIST REMINISCENCES OF SIXTY YEARS AGO

Continued from page 10

Blaustein and myself organized a large group in Boston. We received some money from London, England, where the *Shulamith* had a large circulation. With difficulty, however, we paid the secretary, Mr. Hurwitz, his five dollars a week. Shortly after taking the position he left us and was replaced by an elderly bachelor, Simon Wolf Natelson, pseudonym 'Nevin', a good Hebraic writer. It was then decided to issue the *Shulamith* in eight pages instead of four. Money? Let God worry about it. Hurwitz became a field representative for the *Jewish Gazette*, and later helped organize the Jewish Consumptives Relief Society of Denver.

"My colleague, Moses Mintz, once published in his *Volkszeitung* a cartoon depicting a large elephant with the face of Mintz and around its collar the name *Volkszeitung*. Opposite the elephant was a dog with the face of Kasreil Sarasohn and around its collar the name *Yiddishe Gazette*. A

second smaller dog had my face and a collar, *Shulamith*, around its neck. My people were very much disturbed over the cartoon because of its apparent effrontery and insolence. While they were so highly agitated I sat with Mintz sipping tea, studying our college lessons and jesting over the caricature.

"Examination time arrived and I submitted my resignation as editor of the *Shulamith* to the Hovevei Zion. Only lack of time forced me to do this. The secretary, Mr. Natelson, succeeded me and everyone seemed satisfied with the choice of my successor. A fortnight later he, too, resigned because there was no money for his salary. A certain Mr. Shapiro took over the paper and ruined it. Eventually it was sold to the *Jewish Gazette*, where it died a natural death. . . . Dr. Mintz's paper predeceased the *Shulamith*. My dear friend, Gershon Baum, named his newly born daughter "Shalamith" after my late paper."

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ABRAHAM GOLDBERG—
ZIONIST

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ish heart, therefore you could come to a peaceful compromise with him on all Jewish questions. He sacrificed much at that time to this thought, which we Zionists then rejected. Later, when Mr. Marshall went to Versailles and pleaded the general cause, and Dr. Weizmann set out on his effort to create the Extended Jewish Agency with the non-Zionists, Goldberg was one of the zealous partisans of this Zionist compromise. His zeal for peace often led him into courses of action that brought him great pain and in turn gave great pain to all his friends.

He was a man from whom ideas gushed as from a deep spring. He had wit and humor and was a delightful companion, soft in manner, sentimental in attitude, never at a loss for a word or an argument, fighting for his ideas, quarreling about them, but always striving to hold friendships and good-will. He served the cause with prodigal enthusiasm and zeal and with all the talents he had. He was restless and excited about Jewish life. He was always young in spirit and dreaded the thought of old age and the exhaustion of strength. He felt that he could go on and on for countless years. There was so much work to be done; there were so many things to be said; so many articles to be written. He was destined not to face old age, not to know of diminution of intellectual or physical vigor and vitality. He died eagerly looking forward. Death touched quickly, and he closed his eyes. It was so sudden that you can imagine his spirit still marching on.

NOTES OF A REFUGEE

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behind untouched. The journey of these German subjects to the unknown destination begins.

At first, all these unfortunates are concentrated in a provisional camp for one or two nights, then they are herded into vans and transported on very long journeys to Poland. At various stations in the county of Lublin the train stops, and each time some of the deported Jews must alight. Then they must walk for hours and hours across snow-covered fields until they arrive at some village or small town, where no arrangements whatever have been made for their lodging or maintenance. Often the Polish Jews show great mercy to their unfortunate brethren, but they themselves are too poor and exhausted from the war to be able to offer much help. The Poles are forced by the Nazis to take in the German Jews. The newcomers must sleep on the floor on straw—sometimes without straw—on the bare ground. Sometimes they have a cover and sometimes they have nothing to put over them to keep out the bitter cold. Some old and sick people die on the journey. Many die in the huts from the effects of the horrible shock, exposure and malnutrition.

In the sole Jewish paper still allowed to appear in Germany—a wretched product of wretched people—there often are to be read obituaries like this: "Far from home, died our best beloved father (or mother) (follows the name), resident of Stettin, mourned by his children and grandchildren."

* * *

After Hitler occupied Austria in 1937 there was a noticeable aggravation of the persecution of the German Jews. Hitherto the fortunes and the personal liberty of the Jews had only been attacked by individual actions. The new phase was introduced by a speech of Hitler's filled with violent eruptions of hate and threats against the Jews.

How lucky were those amongst us who had relatives or friends in the United States! To those people the gates of this great and free country were opened through an affidavit from abroad; and quickly, for then the German quota for immigration was still inexhausted and there was no waiting list.

As much as we racked our brains, we could not think of relatives or friends in the United States, to whom we could apply. A miraculous event

came to our help. In the early spring of 1938 a brother of mine asked me for a copy of my late father's testament which I, as his eldest son, kept. Copying the will for my brother, I came across two legacies my father had bequeathed to two sisters of his in Philadelphia, who had emigrated to America fifty years ago with his financial assistance. I set to work to locate these aunts or some of their descendants.

It was not an easy task. The only evidence I had were the addresses which my father—dead for about 30 years—had mentioned in the will. It was quite clear that these addresses must have been changed, even in the improbable case that the aunts were still alive. We applied to the National Council of Jewish Women in New York for help, and received a very friendly and encouraging reply which stated that the Council had taken up the inquiries but that we should not get discouraged if we heard nothing from them for several months.

In the period which followed we excitedly but patiently awaited the arrival of a letter beginning with "Dear cousin,"—for of course we never believed that one of these aunts could still be alive.

In the meantime the situation of the German Jews became worse. In June 1938 hundreds and hundreds of German Jews were thrown into concentration camps on various pretexts. Months had passed since we had written to the National Council; efforts were actually over, but still we believed in a miracle. Otherwise we could not bear the ordeal.

One morning the mailman rang the bell. There was a sound in the letterbox. I took out some mail. At the first glance I saw only some advertisements, bills and other annoying stuff, such as where to buy the best eggs, and where to get the best life-insurance. Imagine—you get sick and there is no one to take care of you and no money available for the hospital. What good luck then! Here is the Star Insurance Company to help you in an emergency! Into the paper-basket with you! What next? A tax notice containing increasing duties, enough to drive me mad—my earnings have been steadily decreasing.

But suddenly I discovered a letter from the U. S. A.! I could not believe it and did not dare to open the envelope. What would it contain? It

was a letter obviously written by an old person, in a trembling handwriting. I was trembling, too, when at last I opened this letter.

It was my father's old sister herself, and she herself wrote the letter. She was now living in New York, having left Philadelphia many years ago. She would never have learned of our existence but for a wonderful coincidence. Her son had married a Philadelphian, and one day his sister-in-law had gone to the hairdresser for a permanent wave. While waiting for her hair to dry she read a newspaper and was struck by the name of her brother-in-law in a personal ad. She read the notice and found that his mother was being sought. As soon as her hair was dry, she hurried to her brother-in-law to bring him the strange news. Our cousin was no less excited. He knew from his mother's talks about the good old uncle who had helped his parents formerly whenever they struck bad times. Now the children of this man were obviously in a great trouble. There was only one thing to do—to take the next train to New York and tell the news to his parents.

This was what my aunt's letter, written in broken German, told me. The cousin was generous enough to sign an affidavit for us, and a new miracle happened when this affidavit arrived in Germany. It was exactly the ninth of November, 1938, when all synagogues in Germany were burning, when most of the Jewish men were in concentration camps—I myself escaped only by chance! On this very day, the blackest day of our lives—the affidavit arrived!

Still, we had to wait a year longer, but the knowledge that we would be rescued from our misery sustained us. In the spring of 1940 our turn came. We left Germany full of hope and confidence, considering the double miracle of the affidavit a good omen for our future.

* * *

My wife has an unusually vivid imagination. Consequently her dreams are very lively and she often speaks aloud in her sleep. While getting ready for our emigration from Germany to the United States, it was very interesting to observe, how the great event occupied her dream-life also. During this period we spent all our spare time studying English. My wife had

an advantage over me, because she had been given some instruction in English in her school days, while I had been interested in learning only the dead languages.

As the year went along her English became more fluent—in her dreams. When finally the time came for our voyage across the ocean we decided on the liner "Washington," of the U. S. Lines. I obtained the prospectus for this boat, and my wife was quite excited and delighted by its contents, which gave an enchanting description of life aboard the "Washington." This liner provided all kinds of facilities and comforts—splendid dining-rooms, lounges, bars, a cinema, a swimming pool, etc. etc. Trying to save her from disillusionment—she is inclined to optimism and easily becomes enthusiastic—I, somewhat more sceptical, thought it best to pour a little water into the wine of her enthusiasm.

I pointed out that such prospectuses are advertising baits, and that the reality would no doubt be far less attractive than in descriptions and pictures. I realized a few nights later how much the prospect of the imminent journey and the allegedly luxurious boat, occupied her thoughts. While she was sound asleep I was startled to hear her say: "Oh, I am so sorry, I can't, I forgot my bathing costume!" When she awoke I asked her about the meaning of these words and she remembered immediately that she had dreamt that she was aboard the "Washington" and that she and other passengers had gone to the swimming-pool. They all went in and asked her to do the same. But she had to decline because she had forgotten her bathing things.

My wife, already in her dream-life, was enjoying the freedom and simple pleasures which had been denied her under the Nazi regime.

Fortunately, the reality lived up to the prospectus. The "Washington" was a marvelous ship, although the swimming pool was closed to us as third-class passengers.

Now, in this country, her dreams are more prosaic, but even more preponderantly English worded, naturally. She even uses a New York dialect.

* * *

After leaving Germany at the end of April 1940, we went to Genoa. There we passed through endless formalities, but finally we were permitted to go aboard the beautiful "Washington," bound for the U.S.A.

This happened at three o'clock in the afternoon. The first thing we were told to do was to get our dinner tickets at the purser's desk. A long queue had already formed in front of the desk and we gladly joined them. We remembered the ques in Germany, where we had learned patience while standing and waiting for almost everything—for the 65 grams of butter, the weekly portion, for the three cigars per person, for cabbage and for toilet paper, for candy and for fish, only to obtain after long waiting some food of inferior quality, or some *ersatz*. Often we obtained nothing. Everything was sold out before our turn came.

While standing in the ship queue, we were addressed by a head steward: "Are there any Germans here waiting for their dinner tickets?" We and a number of others answered. The steward then said: "You can get the dinner tickets later on. Go ahead and have luncheon first in the dining-room, at any table you like." Obviously this man had not only a good heart but also a good knowledge of the German food situation. He must have known that we were all undernourished.

We followed the friendly call and entered the dining-room. We were pleasantly surprised to meet friends of ours, a couple from Berlin. We had luncheon together and believed ourselves in a dream. There was cream—real cream in pitchers—lots of cream, and we had not even seen cream in about two years. Steak was put before us. It was steak that seemed to come out of a fairyland, round and thick and large. We could not remember eating such a marvelous piece of meat for years and years.

Obviously the waiter found pleasure in pleasing us. He asked us about our former professions, and I told him that I had been a lawyer and my friend a doctor, a specialist in women's diseases. "You will get a better place tomorrow," he said. "Here there are colored people near you." I was somewhat surprised at these words and could not help answering: "We don't care. We have no prejudice whatever against any human being."

But the reprimand did not spoil our good humor. We continued our talk and praised the good food he had brought us. We exchanged a few words about America and Europe. He gave us an enthusiastic picture of this country. "Oh, believe me," he

said, "you are going to a paradise!" I smiled, and getting up, finished the conversation with the words: "Well, it may be that we are going to a paradise, but nevertheless, I think it will be a hard struggle."

At present I have been living here in this country for about a year, and I can say this: America is a paradise when you come from Germany. But the struggle is not missing. Certainly, we can't expect it to be.

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